

Die Sabbati nono Martij. 1643.

O*rdere* that Master Bodvill and
Master Watkins give Master
Vaughan Thankses, and desire him to
Print his Sermon.

Noah Bridges.



MATTH. 5. V. 20.

Except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter into the Kingdom of Heaven.



He Law in the beginning was given by God to perfect and regulate the Actions of Man. Now to the end it might be the better accommodated to the nature of this creature, the Law, like man, was made up (as it were) of two parts, a Body and a Spirit. The *bodily* Law served as a curb to the inordinate motions of the outward members of the Body, restraining the licentious tongue, and the violent hand, by working in the transgressours a feare of the severest punishments. Every disobedience being to receive a just recompence of reward, *Heb. 2. v. 2.* This therefore is stiled by the Apostle, *The law of the carnall commandment, Heb. 7. 16.*

The Spirituall and more purely divine part of the Law respected the soule of man, purifying it from all the stains & pollutions of thought. For *the law of the Lord is an undefiled law converting the soule, Psal. 19. v. 17.* This part was the very soule and spirit of the law, and in this sense Saint Paul termeth it, *the spirituall, Rom. 7. 14.* and *Clemens of Alexandria*, *Nupt. 1. c. 10.* the elivened, animated law.

Now the Pharisees, & generally the whole Leviticall Priesthood, though they seemed accurate both in the knowledge and practice of that *Corpus Juris* of theirs, even unto superstition, yet could

str. 2. 102
of ΕΛΛΗΝΙ
α.

could not they out of their beloved dumbness reach or pierce in-
 into the spirit & soule, therefore they began scribbling in the
 outwards, and though they imagined to have assistance with
 its most subtilties, and involved my heart, yet knew they indeed
 no more of it, then as it respected the outward acts and carri-
 age of the hand or tongue. For by their dreamy and most deli-
 berately vicious thoughts, they had strangely deformed it. Yea even
 this *carroll* they had strangely deformed; here they set it
 on the rack by glosses so restrictive of the precept, and so indul-
 gent, that they even contradicted the Canon, so forced and unnat-
 urall, that their deductions distorted that, which should have
 been the measure and rule of all their actions into the Philoso-
 phers *speaking* *sermon*, a crooked rule, there they daube it so
 with the Traditions of their Fathers and their owne, that it had
 even lost the face and visage which it received from God in the
 beginning. For the Priests said not, *where is the Lord, and they*
that handled the Law knew him not. *Jer. 2. v. 8.* Thus the ex-
 pectation of Gods will, which at the first had its exact pro-
 portion, conformity and resemblance, like that picture which
Polycletes exposed to the censure and correction of the vulgar,
 became monstrous, the true lines defaced, the proportions by
 unnaturall and unseemly additions marred, and indeed all over
 blurred and mangled. Full time was it then that another Priest
 should rise from *Judah*, who was made not after the law of a car-
 nal command: *men*, but after the power of an evan^gel^lic life, *Ex. 7.*
v. 18. This was he (spoken of by *Malachi*, *3. v. 3.*) who was
 to sit as a refiner and purifier of silver, who should purifie the sons
 of *Levi*, and purge them as gold and silver, that they may offer
 unto the Lord an offering in righteousness. And here he begin-
 neth to lay judgement to the line and righteousness to the plumb-
 line in this Chapter, and particularly in these words.

1. Rhet. 7.

If. 26. 17.

I say unto you, Except your righteousness shall exceed the
 righteousness, &c.

Herein you may be pleased to observe with me two gene-
 rall parts.

1. The Condition, wherein you have these particulars:

1. The matter of it, *righteousnesse*. 2. The Subject, *your righte-
 ousnesse*.

ousness. 3. Both the quality and latitude thereof, it must exceed that of the Scribes and Pharisees.

The Commission is grieved upon the not performance of the Condition, I Verurtheile ye shall not enter into the Kingdom of Heaven. I shall begin with the first particular in the Condition, namely the matter of it. Verbi confiteor.

God who created the World and hung every moving crea-
ture in its proper Sphere. required as from mere Natural
Agents, a necessary uniform course of operation without
flinching or desisting, to likewise from the Voluntary a constan-
and exact obedience to his will: Though these two sorts of cau-
ses differ much in their manner of working; in that the former is
urged and driven by some secret impulse and blind instinct;
the latter guided by the free unforced motions of its owne will, yet
in respect of the regularity and constancy in operation there
ought to be a neat agreement; so that look how necessary it is
for the Sunne to shine, so necessary is it for thy light to shine be-
fore men; for that Planer to walke under the line without the
least deviation, for thee to runne the way of Gods Command-
ments without error and defection. What the Philosopher
termeth exorbitance, or prodigy in nature, namely *magis quam
naturae*, the same is the terme of Transgression in thee; so that thy pre-
duction of sinne is but the generation and birth of a Monster.
For other creatures to intermit their native operations, is but
inconvenience in Nature; for thee to desist from duty, *absurdity
in Reason*.

Man by nature is as active and restless as the Heavens themselves; his soule being *ἀενάως ὄντα*, an ever-moving substance, which neither sleep nor death it selfe can scetter; his life is but *ζωὴν κίνησιν*, (*as the Pythagorean*) a collection of actions; it contains in it self, with *ἄνθρωπος*, which was the last end, not only of his first, but also of his second Creation. *For we are his workmanship created in Christ Iesus for good works*, Eph. 2. v. 10. They that have looked narrowly into the composition and texture of his body, have found that there is not the least benevolence, but is designed for forty severall employments; not a *veine*, but is entwisted with its artery to convey

L. q. de Gene.
variorum animalium.
L. 183. C. 4.

Nemef. de
Natura ho-
minis. 1. 1. 1.
Hippodamus
Physic. de
Beat. c. 1. 1. 1.
Aristot. 1. 1. 1.
1. 1. 1. 1. 1.

the Spirits, those Instruments of action, into each joynt and particle.

A Ship hastening towards Heaven was an excellent Embleme of a Christian, who must not lye hulling in the harbour of some bosome sinne fixed upon an Anchor of security, but in *St. Pauls* expression (drawne hence as us conceived), must be carried with full expansive saile to the place where he would be. He must be in continuall motion and progresse, without the least pause & intermission, ever walking in the law of God, and casting his meditations thereon early in the morning, at noon-day, and even at midnight. Our stayes and refreshments must set forward our spirituall as our naturall life. *Cesar* could sleepe in a moving chariot, ordering his very rest for action. As there is a running of the way of Gods commandments in the Psalme, to *Rom. 2. v. 17.* there is an *inmutabilis* a resting in the law. The Starres move, governe, and impart influence when they seeme most fixed. A constant motion, as it is the strongest evidence, so likewise the firmest preserver of liveliness and vigour. Those members which are most frequently exercised, are most sound and firme; whereas the palsied limbes, which doe not so much move as are pulsed forward, prove but burthens to themselves. What is it that keepeth the streame in its native chrystall purenes, but a constant course; whereas standing waters breed but serpents and corruption? When rust seizeth upon the wheeles of a curious Watch, we look upon it as upon an artificiall well wrought piece of disorder and confusion; and he that contemplateth upon the fallow unmanured Soule, must apprehend it as the decayes and ruines of the glorious image of its Creator, a distracted wilderness, a perplexed maze of iniquity, a Theater where one rude passion encountereth with another, one extreame of vertue assaulteth its opposite, with much hurry, confusion and distraction. Hence it is that *Clement Alexand.* and *St. Ambrose* make righteousness to be a Harmony and Symphony in the Soule, a right tuning of its faculties with admirable consent, and perpetuall subordination to the will of God, so that the want of it occasioneth jarring and discomposure (as what impious man

Phil. vita
Caf.

Διάνοια
οὐρανίου
τῆς τῆς ψυχῆς
μερὸς.
Strom. 4.
Harmoniam
et concentum
bonorum opo-
rum. Ambros.
Offic.

is there whose heart is not sometimes grated with the harsh
closet of a self-convincing conscience?) Nor is this all. The de-
fect of righteousness doth not only confound and distract the
soule in it's faculties, but even in a sort annihilateth it in it's ef-
fence. For if sinne which is the absence of righteousness be
likewise a privation of life, as the Scripture insinuateth; the un-
righteous man, like the voluptuous Widdow, is *dead while he
loveth*; 1 Tim. 5. 6. For *the spirit is life because of righteousness*,
Rom. 8. 10. If then I cannot produce those flowing rivers of li-
ving water, a stream of good and pious works issuing from the
spring of graces within, I am but *mare mortuum*, a dead Sea. &
it is *Plurimum malorum*, with the Stoick, the last and greatest of
evills to dye before I be departed. Of material substances there
is none that beareth a nearer resemblance to the minde of man
then the *flame*, whose motion when ever you repress, you
plainly extinguish. Even the grossest of Bodies by want of
Agitation, become onely heapes and masses of their owne
corruption.

*Plurimum ma-
lorum est ex
vivorum nu-
mero exire an-
tequam moria-
ris. Sen. Tran-
quil. c. 3.*

And since there is not a Power or Habit in the Soule but re-
ceiveth its *extrinsecall* perfection from the actions whereunto
they are designed, there is not a *faculty*, not a *grace*, be it never
so rich and noble in the soule, which receiveth not it's propor-
tionable perfection according as it is more or lesse exercised.
And if you please let us cast our eye upon *Faith*, which a great
part of men are used to set in that opposition to good works,
even this excellent and so much magnified vertue without *the
worke of Faith, and labour of love*, is but a Carcasse. For *as the
Body without the Spirit is dead, so Faith without worke is* 1 Thel. 1. 3.
dead also, James 2. 26. You see here what is the Soule as it
were that quickneth it, *viz.* this *righteousnesse* in the Text or
good works. 'Am *mes Ezer Joxtu nish* saith *Pelnsio*. Though 1. 4. Epist.
I cannot affirme obedience to be form of Faith, yet I find them
ever inseparable, and so closely linked together in that streight
neatenes, that they often exchange names, & in a sort mix na-
tures also. The word *nish* which usually impliyeth *Faith, Heb.*
4. 2. expresseth obedience. The *Ninevites* heliefe, *Iov. 3.* *Rom. 1. 5.*
described by their ready performance of the worke of humilia-
tion 16, 16.

from the Prophets summe. Our Saviour is most expresse;
*This is the work of God that we believe on him whom he hath
 sent, Joh. 6. 26.* We read *Rom. 3.* of a *Law of Faith* now every
 law hath its *Pen* *directive* *restraine* and *prescriptive*
 obedience by a rule. Which *Saint Paul Gal. 5. 2.* calleth *Faith*,
 1 Cor. 7. 19. he termeth the *keeping of the Commandments of
 God.* For with the heart man believeth unto right confession, as
 the same Apostle *Rom. 10. 10.* For if Faith resideth in the heart,
 it must needs discover itself by the even motion of the pulses
 beating in the armes; it cannot but break forth into action. The
 Scattered grains on the surface will betray the hidden Ore.

*aph. 3. Salmasi
 an in Epist.
 1. 1. 1. 1. 1. 1.*

Doubtlesse the life of all vertue (and so we call Faith) con-
 sisteth in the *Pythagorean* *restraint* 2. *aph.* in the right incli-
 nation and election of the Will, joyned with a stirring whe-
 ment endeavour to act and execute her commands. If any vertue
 could be content to lurke in the soule, and not impart it self
 by action, it would better become a *Melancholicke* *Anachoric*
 in a Cell, then a Christian in a Common-wealth. It is incident
 to the nature of all more refined essences to betray themselves
 by their operations. God in the Production and Administration
 of the world, the Soule by her reasoning, and Faith by her ef-
 fects. Even the dullest and most inactive of substances have
 their Emanation of Spirits and Transient acts, if the speculations
 of some more retired Naturalists, misinform us not. Who is
 Christs faithful servant, but he whom his Master when he com-
 meth shall find doing, who with a serious care and diligence
 affecteth and executeth what was enjoyned him? like receiveth
 the *Keys* in the Gospel, and pleas admision to his service.

If then this heavenly vertue hath such a stirring, moving
 power to obedience and righteousness, it is not enough for be-
 lieving men, like *Melancholicke* *Bartholomes*, to conceit them-
 selves Princes, to dream of Crowns, Scepters and glory. The
 Beatificall Vision commeth not with such *Disorders*. A fond
 fancying of Heaven, and a groundlesse contemplation of what
 joyesthy bare presumption shall suggest, can transport nought
 of thee thither, save a deluded thought. Is not the highest
 part of impudence for a man to extend his hopes as farre as his
 wishes,

wishes, and these as farre as his fond fancie and imagination, But perhaps thou hast perswaded thy selfe thou art even from eternitie inrolled in the Book of life, and fearest no sponge to wipe thee thence. That is a strong faith indeed. But make it appear thou art so by thy righteousness, *make that election sure.* *Iacobiades* tells us there is no man written there, but *קדוש* for his righteousness sake. He spoke like a Jew or a Jesuite: none I beleeve without it, though not for it. There is certainly a *desies* in Heaven, a scroll wherein all our actions good and evill are written downe. *Nazianzen* is very expresse. We shall be all inscribed [in that Book] *ἐν τῷ βιβλίῳ τῆς ἐκλογῆς*, but according to the quality of our workes past hitherto. Thou needest not trouble thy doubting soule with an overcurious search into Decrees and Mysteries, but fixe thine eye upon the lower rounds of the ladder, and assure thy self with much confidence, that if thy good workes here below be none at all, thou art wiped out of the book of the living, thou art not written among the righteous.

In Dan. 12.

Orat. 9. πάντες
ἐγγεγραμμένοι
ἐσμεν.

It hath been alwayes observable that the most earthy soules have with greatest presumption and confidence ever pretended to the more raised and highest agitations of the mind, even unto rapture and extasie, as the *Gnosticks* and *Valentinians* of old, who though they were of men the most brutishly carnall, yet conceited themselves to be *πνευματικοὶ* spiritual, so farre exalted above the ordinary sphere of mortalls, that they disdained to make use of the body for any vertuous action, fancying themselves saved by the refined speculation of some hidden mysteries; not much unlike the *Antinomians* and *Enthusiasts* of our times, who building meerly upon the whisperings of their private spirit, and their skill in the many scores of abused Texts, with so little scruple break through all the barres of Law and Gospell, and yet professe themselves the onely Christians. It seemeth it was Christs businesse to ease our shoulders not only from that *קדוש* the insupportable burthen of Ceremonies, and the Malediction of the Law, but to disengage us likewise from the observance of the Morall precepts; not to fulfill but disannull the Law; to introduce and authorise not a sober liberty, but

ἐν τῷ πνεύματι
καὶ τῷ λόγῳ
ἀποκαθάρσας
ἑαυτοὺς ὡς
ἐκλεκτοὶ
ἐν τῇ ἀλήθειᾳ
τοῦ λόγου.
Epiph.
Hæres. 31.

Iud. 16.

Roma. 8. 6.

1 Cor. 1. 16.

2 Cor. 1. 12.

meere humane licentiousness. There is with the Apostle a *Wisdom of the flesh*, and a *οὐκ εἰς ψυχὴν*, a kind of flesh, and fleshiness in the very mind and spirit. This is the Godly wisdom, & the Spirit the Men vaunt of. *These be they which separate themselves, sensual, having not the spirit*, Jude v. 19.

Tit. 1. 1.

Or. 1.

Greg. in loc.

*Albulis sum-
mis arboribus
fertilior est, &c
Plin. Nat. Hist.
l. 14. c. 2.*

The curious Affectation of knowledge, joyned with a neglect of righteousness spreadeth it selfe farther, and is indeed the Epidemicall disease of this age. For whereas Religion is the *knowledge of the truth which is after Godlinesse*, we are so much for the *knowledge and the ever learning*, that we have lost the *godlinesse*: we know not what is to *visit the fatherles & Widdows in their afflictions*, to *cloath the naked*, and to *feed the hungry*, to *doe good and distribute*, which make up the better halfe of Religion. Therefore *Nazianz.* well defineth it by *Ευμίσθια* a right obedience, and *εὐσεβεία*, which is to be religious, is *χρηὸς ἐπάγει*, with the Etymologist the reaching forth of the hand, to put ones life in his hands, as *Iob* puts his c. 13. 14. that is in *S. Gregories Allegorie*, *Cordis intentionē in opere ostendere*, to shew forth the intention of the heart in the work. Now it is our common malady, that the vitall spirits are not naturally dispensed from the heart into the hands and feet, but fly upwards to the brain. The Vines in the Naturalist are perfect emblems of us, which were more fruitfull above, more barren beneath. The Platonists among their many excellent discourses that the Soule ought to be purified; that this purgation was to be wrought according to its principles (so they terme faculties) *λογιστικὴ καὶ βουλευτική*, the reason understanding and will, not them without this. The Scripture saith the same *Ast. 15. God purifying their hearts by faith*; by faith, a divine virtue affecting and seated in both the faculties of the Soule, purifying both. Thus *2 Cor. 4. 6. God hath shined in our hearts*, there is the will, to give the light of knowledge, there is the understanding purged. For this, like some transparent body, transmitteth the beams when once they have chased away these, its grosse mists of dulnesse and ignorance into the Will, where they unite and concentring produce heat, which strongly worketh out the corruptions thence, and disposeth it thus purified, chased, and supplied with charity, for good

good works. Consider now what a worthlesse thing is light without heat, it is but the splendor of a putrid Gloworme, or the blaze of an empty Meteor. *The wisdom of the Prudent is to understand his way*, saith the wisest of men, *Prov. 14.8.* This is that *εὐνομία* vulgar, *the wisdom of the lust*, *Lnc. 1.17.* and that which is seated in the very heart-roots, *Iob. 38.36.* The Philosopher that defined Science by Prudence, which is a Practick habit, was not much mistaken. *Iamblicus* describeth true Wisdom by righteousness, nor was that known in *Plato's* schoole, whereby men were assimilated to the divine nature, but *διγνώσκοντες* *ἑαυτοὺς ἁγιάσαι*, to become righteous and holy. *The knowledge of God is to judgement and righteousness*, as appeareth out of *Ierem. 22.v.15, 16.* Thus *Hos. 6.3.* where it is *cognoscamus Dominum*, that we may know the Lord, the Hebrew Scholiaes read it *that we may worship and serve God.* Meer speculation without practice, be it never so cleare and refined, is but vaine and fruitlesse; it is but like the wearing of a glazen eye, which though it be resplendent, yet is it altogether unserviceable for the guidance of our motions. The *Pharisees* here were knowledge & broad Phylacteries of Law from their foreheads down to the very skirts and fringes of their garments, and yet our Saviour terneth them *Fooles and Blind.* For what greater argument could there be of ignorance, either exceeding grosse or most perniciously wilfull in them, then to offend with so much conjoynd light, and like *Charon* in *Lucian*, therefore to stumble because arrived from the darknesse of Hell in sight of the Sunne.

I told you out of *S. Paul* of a *Wisdom* (or rather *prudence*) of the flesh, a great bane of Piety, *S. Austin* expounds it of an unrighteous Civill Prudence. And because I am told by some learned Interpreters, that the *Scribes* and *Pharisees* here, had they joyned righteousness and prudence together, might have fate in *Moses* his chaire uncontrolled, & have escaped the sharp reproof of my Text, I shall speak something of the necessary conjunction of these two.

In every laudable Counsell and Resolve as there must be Prudence to chuse the Subject, & meanes with their Proportion, so

B 2

likewise

Ἡ ἐφρόνησις ἐστὶν τὸ διγνώσκειν τὸ καλὸν καὶ τὸ κακόν. Anton. 1.4. Zeno apud Plutarch. de virtute morali.

Ἡ ἐφρόνησις δὲ καὶ τὸ διγνώσκειν τὸ καλὸν καὶ τὸ κακόν. Ioseph. de rat. Imp. Vid. Plat. in Theater. apud Drusum.

Mat. 23. 17. Ich. 9. 41.

In *Ἐμμεναιεύς* dial.

Ep. 16.

Ἡ μὲν ἀρετὴ ἡ ἐφρόνησις καὶ τὸ καλὸν καὶ τὸ κακόν. Aristot. 1.6. Eth. 1.2.

Ibid.

*Vid. Aristot. ut
supra item c. 5.*

*Aquin. 1. 2. c. 9.
§ 1. ar. 1. in corp*

Plut. de Audit.

*Hom. 5. in Ec-
clesiast.
Plut. Polit.
Precept.*

likewise Iustice and Righteousnesse to levell and direct these meanes to a due end. The prudent man is always the good man in *Aristotle*. For how is it possible that a Soule troubled and clouded with the fumes and mists of vicious affections can discover ought aright through that even glasse of corrupt passion, which presenteth things unto us with the same Obliquities and Deformities as it selfe is affected with; how can it fixe it selfe on the steady consideration of those infinite accidents, consequences, conjectures, oppositions, those intricacies and perplexities, those small particularities and circumstances that occurre in publique affaires? Saint *Paul*, *Rom. 1.* speaking of the Gentiles who *wishheld the Truth* (i.e.) the light of nature and conscience in *unrighteousnesse*, saith, v. 21. *That they became vaine in their imaginations, and their foolish heart was darkened.* Thus doth vice pervert and deprave the habit of Practick-Principles in us, yea and in a sort destroyeth even *Rational Nature* it selfe, which (as the Schoole-men rightly) doth illuminate that Habit and informeth us in the best Expedients for the manage of Warre, the recovery of Peace, for the regulating and preserving of humane societies. The *Lacedemonian* Magistrates rejected wholesome advice, because it proceeded from a loose Liver. It cannot be denied indeed but an impious man may at sometimes produce good Counsell; but it is likely to a perverse unjust end. Who is it but admireth the subtilty of *Achitophel*? but it was for the deposing of a good King; or the cunning of *Ieroboam* to keep the People from going to *Ierusalem* to worship? but it was to make the breach more wide and desperate, and to establish his usurped Throne. There is a Prudence of Serpents, which as *Basil* observeth, preserve and benefit themselves, but themselves onely: such as is to be seene in those who were about *Stratocles* and *Demiclides* who invite one another to State-Employments as to a golden Harvest, where you shall reape that mans honours, the second's Mannours, and the thirds great Office. *The wise mans eyes are in his head*, saith the Preacher, c. 2. 24. where are the fooles then, saith *Nyssen*. are they in his heeles? yes, or as *Solomon*, in the ends of the earth, Prov. 17. 24. to regard the enlargement of his owne worldly profits,

profits, pleasures, and terrene happinesse; whereas the wise man casteth one Eye upon the Helme, and listeth the other to the Starre in Heaven, by which he steereth his course in the midst of the Billowes.

There is besides the Municipall Law, and Statutes, a *Law and Testimony*, whereby Men should direct their Determinations. For we cannot pronounce a right judgement of actions and affaires, but by considering their dependance, and relation with the prime Cause and rule of all our workes, namely the Will of God. Whatsoever recedeth from that rule is unjust, what is unjust is founded not upon equity but violence; and because such Constitutions and Mandates are not imposed on Men without Tyranny, they are never happily executed. Have we then a recourse to the Law and will of God, & we shall not need those unnaturall Instruments of the *Machiavellians*, Perjury, Lying, Deceit, Dissimulation, Vnjustice and the like. It was in the Porch of the Temple, that those two maine Pillars of a State, *Iachin and Boaz*, Stability and Strength were erected. The Jewes deliver that their supreme Court of Iudicature was in the South part of the Temple; and that their Kings Palace joyned with it. For Religion must be *Νομοθεσία ἰερουργία*, the foundation of Law-giving; and ought to be, saith *Aristotle*, the first of publike cares. The Christian Emperours therefore were wont to advise with the Governours of the Church, that nothing might be done contrary to the precepts of Religion, or to the prudence of Gods Church: as the Romans likewise with their *Faciates*. The Scepter of *Minos* in *Homer*, is but *ῥαβδία* In Minoe. *ῥαβδία*, in *Plato*, the Doctrine and Discipline of God. Hence was it that the Ancients cloathed God and Prudence with the same Armour; now the Armour of God in *Is. 59.* is the Helmet of Salvation and the Breast-plate of righteousness.

When a Nation manageth its affaires by the Dictates of private spirits and desires contrary to the knowne rules of Piety, Vertue, and Obedience, it becommeth like the *Israelites*, a Nation voyd of Councell, neither is there any understanding in them. *Deut. 32. 28.* as their meek Leader Characters them. Then through the wrath of the Lord of Hosts is the Land darkened,

ned, and the people shall be, as the fuel of the fire: no man shall spare his brother. *Iſ.* 9. 19. darkened with clouds of Icalouſies and vaine feares which their owne guilt ſhal ſuggeſt unto them; and will ſtreight gush into a ſtorme. And when their pathes are made darke and ſlippery enough, they proceed, like the Heathen of old, in performance of their ridiculous rites to Conſume the God of Councells, *Equos & Afinos Coronare*; or like blinded *Samſon* to lay hold on the goodly Pillars, them of Church or State; and in ſtead of ſtrengthening and confirming to overthrow the whole Houſe. But ſometimes, that they may the more certainly arrive at their deſerved perdition, the Devill, he hangeth forth a light, ſuch a one as I have ſeen in a Lampe burning and fed with a ſophiſticated and ſtrangely tempered Oyle, which preſented the Beholders with uncouth Serpents, Beaſts, Antick ſhapes, and new-tangled Formes: or like him in the Goſpell, they beginne to ſee men walking like Trees (*i.e.*) with the head, which beareth analogie with the root in the Tree, downewards; the King below the People.

Boxhorn,
Queſt.
Rom. 39.
Iud. 16.

Mark. 8. 24.

1. Offic. c. 8.

S. *Ambroſe* evinceth the neceſſary conjunction of civill Prudence and Righteouſneſſe from what is delivered of *Solomon*. That the wiſdome of God was in him to doe judgement. *1. King.* 3. 28. no gift from God deſcendeth upon an impious ſoule. The rayes of the Sunne, though they kindle ſtarres and enlighten the ayre, yet require ſome preexiſtent light in thoſe Starres and in that ayre; and ere the beame of Wiſedome be ſhot into men from the Father of Lights, there is neceſſary in them a Light, even that of good works and piety to ſhine before men. Indeed true righteouſneſſe hath much of that quality of light with it; that it muſt needs diſcover its glory to others benefit, it cannot be dammed up and ſmothered: it is that

Ariſtot. 5. Eth. *ἀλλήλων ἀγαθόν*. another mans good, yea, and more anothers then its owner, and therefore aptly reſembled ty Oyle, which doth the outward parts of the party anointed more good, then the inward. And though it hath this diſſiſive imparting nature with it, yet hath it this common too with every other more particular vertue, that it is *ἑωυτοῦ κτήνη*, every mans owne poſſeſſion, and claimeth a Seate in each Soule. And ſo I come unto the Subject, your righteouſneſſe.

No

No quality can perfect or adorne the mind, save what is seated and inhereth therein. For he that glorieth in anothers rich endowments, betrayeth but his owne poverty in them. It is the most silly pride and ostentation to bragge of borrowed plumes. For nothing certainly can place us in the least degree of happinesse, but what we can call our owne; Felicity being *ἐκείνη*, 1. Eth. c. 5. something we our selves possesse. Therefore as *the just shall live by his faith*, Habac. 2. 4. so by his owne righteousness too: for every man shall receive his owne remard according to his owne labour, 1 Cor. 3. 8. We are placed in this world, as in S. Chrysostomes Episcopio, in a Taske-roume. Every mans worke shall be made manifest—and the fire shall try every mans work of what sort it is, saith S. Paul, 1 Cor. 3. 11. The allusion here, according to S. Ierome, is unto severall Mint-masters, who required a strict account from their Refiners, & took an exact survey and tryall of each mans performance, to see whether the gold was brought to its just straine of purity or no. God requirerh no lesse a care from us in that great worke of our sanctification, and purging out the corruptions of the Old man. Therefore let every man prove his owne worke, and then he shall have rejoycing in himselfe alone, and not in another, Gal. 6. 4. *οὐδὲ τὸς οὐρανὸν ἴδῃ*. T. 7. Savil. vid. Delois Hebrais.

And since there is not a Soule, but must give an account to God for it selfe, not to be eschew'd or excused by a *Dedimus potestatem*, relation, dependance or pretence whatsoever, not to answer by other Proxie then its owne convicted conscience; thinke not to be covered under the supposed Mountaines of others merits (those *Mountains will melt in the presence of God*) or a supply from the Saints and Martyrs righteousness. This were contrary to course for thee to graffe thy slip of wild Olive on the good Olives stock. There is an inestimable disproportion betwixt the afflictions of the severest Penitentiarie and celestiall blisse. For, *non sunt condigna passionēs*, The Sufferings of this present Time are not worthy to be compared with the Glory which shall be revealed in us, Rom. 8. v. 18. Look what pressures soever the Saints endured in this life, they were in respect of themselves necessary, to consummate their owne vertue; and to prepare them for a greater weight of glory. That Cloath which

is to receive the more illustrious Die, as that of Purple, must be steeped in the foulest colours; it requireth mote wringing and stretching then what was intended for an obscurer hue. Out of our afflictions we weave those Crownes of righteousness; and the most adorned is most thorny, they are Crownes of Equity and Goodnesse, as the *Syriack* Text readeth it in 2. *Tim.* 4. 8. for in exact equality the least graine of Blisse overballanceth the most Transcendent and heaviest Passions. *How should man be iust with God?* saith *Iob.* 9. 2. and if not just himselfe, his bankrupt Store cannot supply my wants. The wise Virgins in the Gospell gave good reason for their deniall of Oyle to the foolish; Not so (say they) *least there be not enough for us and you, Mat.* 25. 9.

It must be then *Vestra iustitia, your righteousness*, yet, there was a feare, you see, in the wise Virgins, that there was not enough of this Oyle; the Lamps in the Sanctuary had no secret spring in the bottome, but were replenished from abroad, with that which distilled from the Olive-branch. Our own inherent righteousness is too narrow a garment to cover nakednesse, it is but *ἐν σκῆθῳ φύλλον τριβλάνη* a cloathing of Figge-leaves, as *Macarius*, like that of our first Parents, which betrayeth the Sinne and Shame together. When we view those which proceed from our own naturall strength and arme of flesh, we find the best of them to be but the Prophets *soure grapes* and *evill figgs*; yea, our most religious Actions, which are crowned with an influence of grace as they issue from depraved Principles, and mingle with that *ἀσφαλτὸς ἰδίῳ* in *Epiphanius*, that streame of Brimstone, which runneth through the channells of the Soule, must needs contract if not an inherent staine and tincture thence, at leastwise much imperfection. It appeareth by the Law, that the *Lame* and *Blind* were not to be offered in sacrifice; now if we respect our own inherent righteousness; as it proceedeth from a seduced Reason there, it is blind; as it is the issue of a perverted destorted Will, there it is *Lame*. This then cannot be the *sacrifice of righteousness* wherewith God is pleased, *Psal.* 51. 19. it is but the *Sacrifice of the corrupt thing, Mal.* 1. 14. For God who cannot behold iniquity, requireth a righteousness

Homil. 20.

Ezek. 18.
Ierem. 24.

Hæres. 64.

Deut. 15:
Levit. 22.

ournesse as untrained as his own justice, as straight as his own
 will without the least obliquity. To whom shall we have re-
 course for that? Who ever arrived at such perfection? Only *the*
Lamb without spot and blemish, our blessed Saviour, who on the
 Crosse bore our iniquities, yea, and our vertues too, like *Aaron*
 taking away the *iniquity of the Holy things*. Thus was he made Exod. 28:38.
unto us righteousnesse. *1st. 1 Cor. 1.30. In him are men blessed, 1st.*
72.17. that is, saith the Chaldee on that place, in the 88. 1st.
righteousnesse. But, what need then of *Vestra iustitia* in the text,
 if his satisfactions sufficiently absolve us from guilt and punish-
 ment? Much every way. For to this end were wee redeemed,
 that we might be a people *zealous of good workes*. The Scribe
 goate say the Jewes, made atonement for all the transgressions
 of the Law, but still upon condition of repentance. For never
 yet did a true faith in Christs merits exclude penitentiall and
 charitable workes. Beside the propitiatory Sacrifices, which
 shadowed forth Christs oblation of himselfe, the Law ordained
 also Peace-offerings, or offerings of Holinesse, as the *Chaldee* on
Levit. 3. calleth them; these are to be offered by us in our good
 works. Therefore *Revel. 1.5. 6.* is Christ said to have *washed us*
in his blood, there is his propitiation: & *to have made us Priests*,
 there he imposeth on us a sacrifice, namely, to *present our bodies*
a living sacrifice holy and acceptable unto him. He indeed is our
 High-priest, who like him in the Law sets a value on our obla-
 tions, sanctifieth and accepteth them though they be but a paire
 of Turtle-Doves and two young Pigeons, the poor womans of-
 fering, be they never so mean and contemptible: He stampeth
 our Brasse and Copper money, and maketh them currant: He
 crowneth our righteousness with *mercy and loving kindness*.
 We which were before those *Empty Vines*, *Hos. 10. 1.* by the
 vertue, favour, and influence, communicated from Christs suf-
 ferings prove loaden with full clusters and fruitfull in good
 workes. His grace addeth life and colour to the chaire linea-
 ments of our morall actions, which are in themselves mixed
 with so much darknesse: and those *menstruous ragges* in *Esa 64.*
6. become that *fine linen clean and white, which is the righte-*
ousnesse of the Saints. *Rev. 19.8.* However we are justified by

Tit. 2. 14.
 Maimon. de
 Penit. c. 1.

Rom 12. 1.

Paid of our Saviours obedience, we are sanctified certainly by our own good works, which deriving an expiatory nature from his blood; wash off the deepest stains of concupiscence; & cure all lameness and imperfection in us. The wither'd hand is restored by a discreet chearfull liberality; the rash by a repressive lenity; the loose emissions and glances of the eye stayed by a grave chastity; the crooked foote rectified by prudence. Thus doe our vertues mitigate and abate our excesses, supply our defects, correct and qualifie the malignancy in our affections, exalting the whole man both in body and soule, to that strain of perfection, that the grossness of his nature will admit. To keep the Commandments, this is the whole man, *Ecc. 12. 13.* For righteousness is not a colouring of the skinn and painting of the outwards, but if true and sincere, must issue from the heart and purify the soule likewise. And so I passe to the quality of our Righteousness.

It must exceed that of the Scribes and Pharisees.

Bishop Mountague Apparatus Septimo.

Not to mispend time about the Originall distinction, (which was not great) Rites, and Institutes of lives of the *Scribes* and *Pharisees*, whereof the *Historians* & *Criticks* give you just account, give me leave to glance at some few particular Vices and Practises, of theirs which more concerne us, as being taken up in our times; though even herein I find my selfe prevented by the accurate labours of a late Prelate in this Church; yet I shall glean some what after his harvest. The *Pharisees* were not confined to one Age or Nation, *Maxian. orat. 34.* hath his; *176* *non est unum* *phariseus* they were as rise in his as in the former age, in respect of Conditions and manners, though not of Profession and Discipline.

Hex. 16.

To beginne with the name: I should incline to *Epiphanus* his opinion, who interpreteth the word *Pharisee* by Separatist. For thus *St. Paul, Rom. 7. 1.* who received his education in that Sect, being now called to be an Apostle, saith, with allusion to his former condition, that he was *apartus* & separated for the Gospell. For they were such as the Prophet *Ezay* speaketh of, *c. 65. v. 5.* who were used to say, *Stand by thy selfe, come not near to me, for I am holier then thou.* It was part of their Vow

to

to withdraw from the Sonnes of the Earth, who were but *Scabellum pedum Pharisaeorum* (as the Proverb ran) and the contagion of common breath, and fancying themselves Men of that transcendent Holinesse, by way of eminency entituled themselves the *Holy-Congregation*; a stile familiarly abused by each prophane Conventicle, and in this part of the World first usurped by the intemperate Reformer of the Neighbour Kingdome and his seditious rabble. It was an Argument of a low sordid spirit with them to stoope to received Customes, and therefore were singular in each gesture, insomuch that to pray with a bended knee (which yet I conceive the light of Nature instructeth us to do) was a signe of a crest-fallen and over guilty soule; we find him in the Gospell *standing*, as judging Prayer to be a familiar salute and compellation, rather then a dutie.

If you look upon them as interessed in publique affairs, they of all others were the most active and prevalent men in the Great Court of *Sanhedrim*; the Gospell maketh them still the leading men, as who had gained such an opinion of Sanctity with the People, that they only bore the sway in matters of Civill & even of meer Ecclesiasticall cognizance. They call the Councell against Christ, *Iohn 11*. full dispute his Doctrine, and persecute him even to his *Consummation* *ess*. Saint *Paul* a *Beniamite*, and therefore neither Priest nor Levite, and before his Conversion a Pharisee; hee the fiercest persecutor of the Saints. If we but consider them in reference to the Civill government. History mentions not more turbulent and seditious dispositions, nor greater opposers of the Regall Dignity; Men so obstinately resolved to disobedience, that they could by no means be induced to swear Allegiance to the Roman Emperour, to whose Scepter Conquest had long before subjected the Nation. Here I must confesse, the comparison falls short. They will rise in judgment one day against those Christians that have sworn Allegiance to their Sovereigne, and yet so often violated that sacred Oath. To goe on. They were men skilled in all the Mysteries of exciting the ignorant to Rebellion, as Methodicall in this work as the Divell himselfe, and like him in his first stratagem

Iosephus An-
114. 17. 6. 3.

Mat. 14. 58.
Acts 24. 6.

Casaubon. in
Theoph. Cha-
rist.

ragem on Mankind, first insinuated themselves into the mindes of silly Women, as appears by their practise to supplant *Hered*, having with no lesse subtilty and malice endeavoured the deposing of *Hircanus* before. Nor wanted they their Scribes and Instruments among that Sex, such as was *Huldah* the Woman Scribe, I need not tell you of their exquisite Dissimulation and artificall managing of the most impious designs under the most specious colour, who could persecute Christ in the Gospell, and St. Paul in the Acts, out of pure zeal to the Law of God, & his Temple. I could wish they were not imitated, by such as can render the most impious practices smooth and plausible, who can pull downe the Church with Gospell in their mouths; as the *Vine-Preiters* wrap themselves in the leaves of the Vine, when they goe about to devoure the fruit. Here the comparison commeth infinitely short again: the Pharisee (having ignorance for his excuse) will be one day justified before such Christians, who maligne none for destroying, but for edifying the Temple, for rearing it out of its dust & Cobwebs, into the beauty of holinesse. It were endlesse to trace them through all their crooked paths. The Summe of what I have delivered of them, and somewhat more, you may be pleased to receive in a short and pithy Character, from the pen of the industrious Annalist. They were (saith he) *Regibus infidi & infesti, factiosi, irrequieti, perfidi, &c.* Faithlesse and malicious to Kings, factious, restless, perfidious, immoderate, ambitious, all which vices they palliated with a Mercenary Sanctity.

But to consider them with something a nearer relation to this Text, they are (in the judgement of most men) under the lash here for these two respects. 1. For their Hypocriticall and meerly externall righteousness. *Woe unto you Scribes and Pharisees hypocrites*, seven times in the Gospell for this day. 2. For their superstitious Will-worship, grounded either upon their own new fangled fancies, or the unwarranted Traditions of the Elders. The word in the Arabick Text for *measures* seems to touch upon both these defects of their righteousness, which signifieth, saith *Korstenius*, *excellere bonitate & copia*, to exceed in goodness, there is the *quality*, in plenty, there is the extent and *latitude*.

To

Math. 23.

To begin with the *quality*: ours must not be *hypocritica* *Pharisaica* *Minianre*, a cleansing of the outside of the cuppe, the specious outwards of a whited Sepulchre, but sincere in the mind, heart, and affections. If we first search into the ground of their Hypocrisy, we shall find it to be that, which I mention'd in the beginning, the corrupt Interpretation of the Precept to a meere carnall sense, though there wanted not the common outward motives, as to gaine the reputation of *Pious* and *Iust* with the People: and the like.

This was the pure Jewish piety, even the bereaving of Religion of its very life and essence, which is the purifying of the soule, as *Iustin Martyr* in his Dialogue with *Trypho* fully chargeth them; Thus had they sunk into a dulnesse more grosse than ever clouded Pagans eyes; For the Heathen Lawgivers though it was impossible for them to impose a penalty on vitious thoughts which by the advantage neither of Art, nor rack, they could looke into, yet every where prescribe most wholesome rules and admonitions, tending to the uprightnesse of the mind and intentions; it being the end and scope of all Lawes whatsoever, not so much to punish the offender, as to make men unwilling to offend. Though it be not a difficult matter to impose upon the sense and judgement of men, with whom Tynne may passe for silver (as the Philosopher) or a baser Metall dipped in gall for Gold; it is not so with the Judge and Searcher of the Heart; he soon discovers our adulterate coynes, and slips by the severe Touchstone of his Law. He who as the Prophet *Esey* c. 45. v. 7. speaketh, *createth the light and darknesse*, must needs know both; *The darknesse and light to him are both alike*; He seeth the exterior Acts, thy *light* before men; he vieweth the hidden vaults and recesses of the mind, the *darknesse* of thy heart; yea he looketh beyond that secret spring of thy irregular actions, for even when our heart cannot condemn us, he can. Therefore is his Law *Spiritual*, *Rom. 7. a Law of fire*, *Deut. 33. 2. He pleaderth in flames*, *Is. 66*. By these he examineth thy dissembled humiliation & repentance, thy solemn Devotions, the stubble and trash of thy Performances. His word is a *discerner of the Thoughts*, privy to our most retired motions, yea our very

Vide Phor. saice iustitie descriptionem apud Nazianz. Orat. 1.

ἡ γὰρ πνεῦμα σαρκὸς καὶ νόμου, &c.

Vid Phl. 4. Legum.

Elench. 3.

Psal. 139. 124

Heb. 4. 12.

first suggestions. He hateth, saith *Iustin Martyr*, that *anadymus* or *Spagin*, the first fumes and exhalations of the appetite; he loatheth our whole progresse in sinne; our first conceptions of it, when it is a Cockatrice in the Egge, our Articulation of it when the Will rests and delights in the unlawfull fancied pleasures; in the consummation of it by the act of consent, and lastly in the production when it is hatched and brought forth. In *Amor*, we find the word *Working* used for *thinking*, the Thought and Fact being equally discernable and guilty with God. In this Chapter we are bid to cut out *right eye*, and *hand* off, if they offend us; that is, the rising affections of the Concupiscible, and the rash bubblings of the Irascible faculty. Dost thou then bridle thy angry thought; dost thou cast off thy offensive hand; stay the loose vibrations and glances of the eye; thou pluckest it out from thee; for thy lascivious sight, though thou goe no farther, hath its condemnation. How strict a Covenant ought we then to make with our eyes, as *Iob* did, and with what care should we shut up the windowes of the senses, that no alluring object shoote through with its gilded beames into the soule? It is a famous saying among the Jewes *Thou Nazarite*, whom a religious vow hath abridged of wine, depart, look not thou on any side upon the Vine.

As we must with the best diligence repell the assaults of those rude beasts from without, that would come and trouble the waters, so especially let us remove those poysoned rods from within the fountaine, and the streame will run pure and cleare. Now the source and fountaine of all our actions is the Heart. It is *Solomons* Counsell that we keep this with all diligence, or as the Original, above all keeping, *for out of it are the issues of life*. Therefore hath nature fenced it with certaine swords, to protect it from the gentle surprisalls and smoothed violence of enticing delights. The heart in the midst of the body is like the Spring in a watch, so that we must diligently preserve it from that *Malaria pulvere* in *Gregory*, from the smallest dust of wickednesse, else the motions will be irregular. And if the Physicians Theorime be true, that *nada geros amouy*, the heart wounded will dye, and the least pinch there be fatal, how inevitably

Mat. 5. 28.

Iob 31. 8.

apud Coch. in
anbedrin.

Prov. 4.v. 3.

Mor. 1.

Vicibly killing is that which the Schoolemen terme *Absterge-
cordis à peccato*; which is not the bare admission of a vicious
thought, but the recalling of it and the reflecting on that thought
anew with fresh delight. This like their percussion of the ill
spirits in the bloud (according to late observation) breedeth a
serpent in the heart.

Besides, seeing our actions are in themselves but meere agi-
tations of the body or minde, or both, signifying nothing ere the
intentions of the Heart stamp and distinguish them; conferre
life and difference on them; should it not be our first and chiefest
care to set the heart aright? This is that the Law requireth, that
Cubit of the Sanctuary which measured out judgements or re-
wards, not according to the pompe, shew, event and substance,
but the *Mō*, the manner, intention and the Scope of our
workes.

A forme and visage of Godlinesse serves not the turne; it
would better become one of those Pagan Mimicks in time of
persecution to act and personate the Christian, then a devout
worshipper, which serveth his God in *Spirit and in Truth*. And
yet not in *spirit* only, as some would deduce from those words
in *S. Iohn 4. 23*. as if their bodies before the Resurrection were
become spirituall. God who gave us both body and soule doth
in justice expect worship from both. He will not be pleased
with a halfe service and lame Sacrifice.

Again, not in *spirit* only, but in all outward conversation. For
as in *Plato*, so in *Saint Paul*, we read of an inner & outward man;
and the heathens rule holds good in our worship of God, it must
be *ἐκὸς ἡ μὲν ὁλως* both with the outward and inward; for besides
that *hidden man of the Heart*, he must have thee in all outward
relations and capacities, as Master of a family, as member of the
Church or state. As there was *Thummin*, integrity on *Aarons*
breast, so *Vrim* Light to display it forth, and *Santitas* Iehova
written in his forehead. The uprightness of life (as is well
observed) is described in the old Testament for the most part
by *τὸν ὄρον* Yound and Streight, Metaphors drawne from Tim-
ber, which must be found not hollow, and that is to be *unrepro-
vable in the sight of God*; then Streight not crooked, and that is to
be

be *ἀνυμνῶν* *Luk. 2.* *unblameable before Men.* Our cloathing of
righteousnes like the garment of the Law consists of *Ἰστίον*
tunic and *Stola* an upper and seather garment. The Aike of God
was overlaid with Gold within and without. Our glory and re-
splendency must be like that of the Kings daughter, which
though all glorious within, yet had her cloathing of wrought gold,
and her raiment of needlework wrought about with diverse co-
lours, *Psal. 45.* *Moses* had glory in his face and Countenance
comming down from the Mount. The Apostle is expresse; *Glori-
fyed in your body and your spirit which are Gods.* *1. Cor. 6. 28.*
but with the spirit principally, because it is the more noble part
of man, and in the judgement of some Philosophers, the whole
man. *Gregor. Nazianzen.* saith of his Father, that he was *Πολὺν τὸ
ἐνδοξάζον, πλουσιώτερος δὲ τῷ ἀντιτίθειν.* That he was great in ap-

Orat. 8.

Math. 23. 27.

pearance but the inside of him was the richer. The Temple we
know was overlaid with Gold, and that Gold was consecrated
by the Temple under it. Therefore say some, it is said, that the
Kingdome of Heaven must begin within us, *Luk. 17.* The Heart
indeed is *Primum Vivens* in the method of Grace as well as na-
ture. That light which now sheddeth abroad its glories, was
first like that of the Eagles in the *Revelat. 4. 8.* hidden within,
else were it but as the shining of a Marble stone over the
Tombe of corruption and rottenesse. Wherefore it is observa-
ble that Religion which biddeth the thought, became many
hundreds of yeares before Lawes and Civill Constitutions
which are onely able to pinion up the Aime. As in the Apostles
expression, *Col. 3. 5.* *Fornication, uncleannes &c.* are our *Mem-
bers* upon earth, So in *St. Gregories.* *Religio est mentis mem-
brum.* Righteousnesse is a member that goeth to the very con-
struction of the Mind; there I am sure, it is originally fixed and
seated, and thence sends forth its beames through the Body as
through a pierced cloud, Hence is it that the Syriack usually ex-
presseth *ἀνυμνῶν* Righteousnes by *ἡλικία* sincerity of Mind.
He worshippeth God aright, that brings himselfe the sacrifice,
and consecrates his own soule into a Temple. The *Persian* sa-
crificed the soule, conceiving that God wanted no other Vi-
ctime. And indeed what gift more proper, which more befit-
ting

Strabo l. 16.

Soule, that of a Sinner, certainly by the *Crucifixion of a Sinner's heart*. Tell me not then of those uncertaine and contriung Symptomes of Penitence and Devotion, as of thy flowing teares; there is not an Hypocrite or Aghour but hath more command over his eyes; or of a *Macerated Countenance*; occasioned perhaps by thy frequent fureits; of thy abstinence for a whole day; it may be it is with them in *Basil*; *apud non nisi supper*; to be revenged of this day at Supper, and so not lose, but shift & Meale by making two together. Dost thou keepe downe a lust to day? is it not to give it some pause and intermission, that it may become more vigorous the day following? is it not to pen it in, that it may burst forth with greater flame? But admit thy rigour over thy lusts greater, it is but for one day in a whole moneth, and then onely when miseries or commands of Authority cast thee upon thy knees; the *Pharisee* fasted two daies every week at night contented himselfe with a few Sallers, and these to enable him to endure more fasting and affliction; his rest was either upon the bare ground, or else on *Thornes*; a *Bed of languishing*, that he might take no rest. Both thy righteousness exceed his? Had they excelled this feverity to elevate the Mind for pious Contemplations, and for to give wing to their prayers as well as for the humbling of their bodies, and not for vaine pomp and ostentation, it had been extreme laudable in them. But with us since the choice of Meates, the whip and haireloth are laid aside, to avoyd Indulgence and Popery, are not we wisely become *Epicures*? *Bodily Exercise profiteth though little*, little in respect of the godly and inward contrition of the Heart; for lesse this be piously affected with humiliation and penitence, a *bed of Ivory* would doe better then thy ashes, and thy robes of Purple then the *rough garment*, seeing in thy sad mournfull guise without the inward weed thou art but a contradiction to thy selfe; thou art but possessed like those in *Math 8.* out of whose mouth the *Devils* confessed Christ, but still they were *Devils* within. Thou dost waste with Vertue against Vertue, with Devotion against Devotion, and fallest even by those Vices and Lusts thou wouldst seeme to forsake. Are we *Temples of the Holy Ghost*? *2 Cor 6.16.* there shall no vile enter into that Temple, any thing that is uncleane

1 Tim 4. 8.

Zach. 13. 4.

cleane. *Revelat. 17. 27.* and shall we make them like unto
the *Egyptians* Temple, which within a specious magnificent
Structure containd a *Crocodile*, or some such venomous Crea-
ture? what sinne can God more detest, which more injurious
to his Omniscience then this selfe-obscuring, which more con-
trary to the simplicity of his Essence, then the *having of a heart* *Psal. 12.*
and a heart, this doubling and simulation? Is it not the extre-
mest folly thus to become a ridiculous Pageant before the Eyes
of God, who seeth not as man seeth, the eyes of Angels, yea
and of men? The wisest of these can soone distinguish betwixt
a strained, and an even unforced Piety. The counterfeit Cow of
Myron could deceive other Cattell onely, but not Men. The
Apes were never more Apes, then, when as *Lucian* speaketh, *'Απαίσιος.*
Επίκουρος *ἵππας* *ἐπεὶ* *οὐκ* *ἐβόησαν*, they adventurd to put on the
Persons of Noble-men. There is nothing sooner betrayes thee,
then thy exquisite art of imposing, as the deepe Tincture doth
soon manifest the false Metall. Consider what vanity is it to
bestow so much paines to manage the outwards, whereas lesse
by farre would serve to rule the Mind and Conscience, But
would'st thou appear in the Saints innocent raiments, survey thy
selfe first with eyes, like the windowes of *Solomons* Temple,
broad inwards; put thy hand with *Moses* into thy bosome, it
will returne thence perhaps like his, *white* even as *snow*, but yet
Leprous. That *Leprosy* was most uncleane and pernicious which
was most white. If I say thou desirest that cloathing of bright-
nesse and glory from the Crowne of the Head, to the Soale of
of the Foot, see thou be thoroughly sanctified with good works
not in body only, but in Spirit also, else thou hast but the
Scribes long cloathing on still. The quantity and latitude where-
of I come now to examine in the next particular.

To inveigh in this Age against Pharisaicall superstition and
will-worship, I conceive would be but to humour and flatter;
the times are so averse from both, insomuch that the poor Chris-
tians humbling of his dust and ashes before the presence of his
great God is as if he had kneeled and bowed in the Temple of
Rimmon, and to view the blessed Virgin in Wood or Stone, as
if he had paid devotion at *Diana's* shrine. For mine own part,
I should prefer the grossest superstition before the accustomed

prophanation, as conceiving *μαρτυρία* the flattery of the God, as *Plato* defineth the former, to be more tolerable, then the irreligious contempt of so great a Majesty. That is but a luxurious branch shot forth through the strength and heat of Devotion, & may deserve our charity: This is an effect of Atheistical pride, and therefore calleth for our hate or contempt.

But if there be any filth to be washed away from the daughters of Sion, I could wish it were to be done alivell by the spirit of Judgement as that of fire. For the Lord requireth both, *Isay. 4. v. 4.* He requireth a fire indeed, but to aire and cleanse the Church, and not to burne it as a leprous House. There is a wide difference between washing with Soape, and with Nitre, which vexeth, teareth and consumeth. *The wringing of the Nose bringeth forth blood*, saith *Solomon*, Experience hath confirmed this Truth in part.

Certainly, if injuries done to the Temples even of Devils have not eicaped unpunish'd; Providence hath a judgement in store for the Sacrilegious attempts and irreverence of these times; I pray God it be not this in the Text;

Ye shall not enter into the, &c.

The Commination and the heaviest of any, even an Exclusion from the joyes of Heaven, I am as unable to expresse the height of such a losse, as I am to corceive or utter the joyes themselves. It was but *Non intrabitis Terram*, ye shall not enter into the Land, in the time of the Law. God who is the *weigher of the spirits*, was esteemed of then for the most part but as Judge of the Earth. For the Actions of the Old Testament being more materiall and bodily as fitted to the *Genius* of a Carral People the Jewes, had their recompence proportion'd to their nature and quality, namely Terrene and sensible Benefits. But the *New Covenant* which was to be written in the Heart, *Ier. 31. v. 31.* seq. and did *invisibilis* as *Pelnsior* speaketh, requiring a more abstracted, immateriall worship, proposeth rewards of a farre greater perfection, as being a *better hope*. *Heb. 7. a better Covenant, & established upon better promises. Heb. 8. v. 6.* And certainly if the Old Covenant containeth in it any promises of eternall life, they are wrapt up in some obscure shadowes, & dark Characters, which yet I confesse men of greater Illumination have

bin

Pro. 30. 33:

Lament.

L. 3. 28.

Πεντηκ.

*πνε, & ουρι-
κωταρον ol
vβuoi tui E-
Cecitot by ca-
πορο.*

*Chrys. Ep. 1. sec.
ad Olym. Pro.
missiones legis
sunt obscura.
Evangelii sole
meridiano cla-
viores.*

*Rufus Pro-
missio legis est
possessio terra
Chanaan, Pro-
missio Evan-
gelii est vita
beata in culis
degen da Ca-
meran. in My-
rabor. ad
Heb. 8. v. 6.*

him able to read, as the Patriark who looked for a City which hath foundations, Heb. 11. v. 10, or which is probable, received some glimps of it by a rude Landskip of traditio. For had *Moses* plainly propounded the Kingdom of Heaven as a reward, how was it possible that those grand Textuaries the *Sadduces* should deny a resurrection? The latter Iewes though they are used to flatter themselves with hopes & elisian discourses of the *Messiah* his Kingdom with the joyes therof, yet confesse this opinion grounded more upon tradition then text. *S. Jerome* hath rightly observed, *perspicuum est, falth he Regnum Calorum primum in Euangelio* *Dialog. 1 contra Pelagium.* *pradicari per Iohannem Baptistam, Dominum Salvatorem & Apostolos.* The first news of a kingdom of Heaven is in the Gospel.

In the next place, we are to reflect on the condition to which this promise is made unto us, this *righteousnesse* or good works; a condition to this new Covenant of grace so essentially requisite, that it is altogether indispensible in all those, who having been blessed with the means & opportunity, have yet neglected the performance thereof. *Without holinesse no man shall see the Lord, falth S. Paul. Heb. 12. 14.* Our blessed Saviour is as expresse, *if thou wilt enter into life, keep the Commandements, Mat. 19. v. 17.* Yea, I am perswaded, that the thiefe on the Crosse, who made but one step from *belief* to *fight* enter'd not Paradise without the benefit of Righteousnesse. For though there were no odds between his Conversion & Translation & might want time for the production of any outward act and the bringing forth of fruit; he could not want it to budde in. For after the contemplative Assent of Faith to divine verities, there ariseth immediatly an active one together with charity in the wil. *As soon as Sion travelled she brought Children, Is. 66. 8.* This young convert then, since becom a true Believer, must have had of necessity that root & groundwork of love, a most firm resolve. of obedience, that *as S. Chrysostome*, the vertue of the mind & sanctified intentions, which are good effects, only not blown out & disclosed, & therefore have their reward, the *Kingdom of Heaven*. A reward of that transcendent value indeed, that our maturest fruit & compleatest labours are infinitely disproportion'd thereto, in that they carry no merit and condignity of glory with them (as the Jesuits would evince hence) but a vast inequality. *The reward being reckoned* *Rom. 4.*

of Grace, and the worke of *debt*, a debt to God who created us to glorify him by our good works; a *debt* to human nature that binds us to walke according to *Season*, and requireth from us that *Reasonable service* to our Maker. Blisse is rather a gift upon condition of obedience, then a deserved purchase, or exact compensation. The Scripture indeed and the Ancients are used to stile the Kingdom of Heaven a reward, and *rewards*, though in something a wide exception even as the Hellenists doe in the old Testament as *Ezech. 27. v. 15.* they render *תְּשֻׁבָּה* usually implying a gift, by *judæ*; a reward, and elſew here frequently expresse Mercy & Bounty, by words that import Recompence & Iustice. We may content our selves with this; That as God out of his meet grace and goodnesse was pleased to promise for our endeavours and performances such liberal rewards of joy and Blisse, so we may be confident, he will be just in observing his promises. *He is not unrighteous to forget your worke and labour of love.* Heb. 6. 10.

As the harshnes of this commination should awaken unto righteousnessse the most sleeping benumbed soul, so should the Mention & promise of a Kingdom here, excite & allure to it the most edged ambitious Appetite as being the only object, which can at once both provoke and fully satisfy without glutting. Give me leave to adde one motive unto tighteousnesse more; it shall be that of *John* the Baptist *Mat. 3. v. 10.* *Now the Axe is laid to the root of the Tree, therefore every tree which bringeth not forth good fruit, is hewen down, and cast into the fire.* Every Tree, The tallest Cedars, those Princes of the Forrest as well as the shrubs and underwoods, *The day that commeth shall burne them up, saith the Lord of Hosts (by Malach. c. 4.) that it shall leave them neither Root nor Branch.* By the Law of *Moses*, when War was to be made on a City, the Tree which bare wholesome fruit and like that in the Vision grew, whose height reached unto Heaven, the leaves faire, the fruit much, and in which was meat for all, was not to be cut downe: but the Trees which were not for wholsom fruit & meat were to be felled. There is nothing you see that can avert these Judgements of War, Flame and stiall destruction but only a fructifying Righteousnesse. *Sodom* might have flourished yet, had there bin but five right-

Deut. 20. 10.

Dan. 4. 11.

righteous person in it. When the Land overfloweth with sinne
and oppresseth grievously, Noah, Job, and Daniel, were they in it,
should deliver at least their own Soules by their Righteousnesse,
Ezech 14. v. 14. Now then that the Line of confusion is stretched
out, that the Axe is lifted up not to lop off Branches, or cut down
Thickets, as in 15. but to hew down at the very root, when we
are encompassed on all sides with calamities, and miseries, on each
hand with perils, & already involved yevenigh in all them of the
Apostles, in perils of Robbers, in perils by our Countrymen, in perils
in the City, in perils in the Sea, in perils knowing our very selfe Syn-
thronis it not time think you as we tender the general good of
our Country, and the Salvation of our own soules, that we bring
forth fruit worthy of repentance *that we turn unto the Lord our
God with all our Hearts, with fasting, and with weeping, and with
mourning, that we break off our finnes by righteousnesse* that habit
of prophaning Gods holy Name with bloody execrable oaths,
Riot, all manner of Luxury, pride, rapin, oppression, incontinence,
&c. These are our greatest enemies. The Civil War is in our
own Bosomes. There is not a better or more certain Stratagem
wherby to defeat the Enemy abroad, then by rendring our lives
as righteous as is our cause. Then shal we like that Roman leader
dare & confound the eys of the adversary with the light refle-
ding from our brighter admyour, that *Breastplate of righteousness.*
Righteousnesse, saith *Soldunus*, exalteth in *Nation*, Pro. 14.
especially that part of it which consisteth in humiliation & for-
row for sin. For when wee are rightly affected with this, we
raise up the foundation of many generations, we become Repai-
ers of the Breaches, and restorers of the paths, as dwell in Jf. 58.
12. Such a Fast resembleth the Coyne of that famous Patriot
Mordecai, which (as the Jewes report) was stamped on one side
with Sackcloth and Ashes, on the other with a Crowne of
gold. Such is the blessed effect of Humiliation, especially when
attended with Acts of charity, which are the Seales of the Co-
venant we make with God after our Fast, which binds us to a
new Obedience as you may see in *Nehem. 9.* and *10.* and a-
mong these Acts none so necessary as them of Mercy, when we
offer our goods to the poore, which is the third Holocaust of
a Christian, as *Aquinas*. The Fast unto God is described.

2 Cor. 11. 26.

Iocl 2. 12.

Dan. 4. 27.

Selden de Iure
Nat. & Gent.
lib. 2. c. 6.22 q. 85. art.
3. ad 3.

Zach. 7.

II. 58. 8.

Vid. Concil.
Trib. can. 35.

by executing due Judgement, showing Mercy and Compassion every man unto his Brother. This is the Fate that maketh thy lips break forth as the morning, & thy righteousness to go before thee. *Quod vultis subtrahere a datur pauperibus* was a good Canon, else what do we but fight for our selves, and have the expence of a Meal? Consider what Alms doth, & how righteousness doth deliver (to wit from the snare of death) was the last speech of dying Tobit v. 14. So great is the affinity betwixt almsgiving and righteousness, that the former in Daniel is expressed by righteousness. Where it is Mat. 6. 2. *When you doe Alms*, the Orientall translations have it, when thou doest righteousness. And now I am to commend the poore, naked, and Maimed Souldiers as Objects for the best of your mercies and charity, so for your Justice. For stands it not with all reason and equity, that we should relieve them who with so much alacrity have hazarded their lives (and it is their misery that a more speedy death hath not quite dispatched them) to preserve ours, to whose valour and magnanimity we owe in part that the breath of true Religion is not quite exhaled? Owe we not to them these faint shadowes (and even thus most deare unto us) of our Liberties and Proprieties, yea and (for ought I know) the life of our Pious Prince, with the defence of what ever can be precious either to good Christian or good Man; And therefore doe, if not Alms yet Justice to these distressed Souls. But to conclude. If you desire that Plenteousnesse should once more visit your Palaces, and Peace your borders; with all the sweets that Blessed name carrieth with it, bring forth that fruit of Righteousnesse, which is sown in Peace Lam. 2. 18. If you cover lately all the fairest, the clouds can drop, and all the Blessings that Heaven can powre upon a Land, even the whole Catalogue in Lev. 26. then as you are required in that Chapter, *Walk in Gods Statutes, keep his Commandements, and doe them.* Then certainly will God withdraw his heavy arme, and deliver us from the hands of our enemies; that we may serve him without feare, in Holinesse and in Righteousnesse before him all the dayes of our Life.

A M E N

FINIS.

